

1826.

# A D D R E S S

TO THE

## WORTHY LABOURER;

HUMBLY HOPING

It may make them more Rich, cheerful, and Happy.

TO WHICH IS ANNEXED,

A

## LETTER to a Reverend DIVINE,

As some Apology to the Clergy for a Layman's attempting  
to promote Christian Knowledge.

By HUGH JOSIAH HANSARD, Esq.

ONE OF HIS MAJESTY'S JUSTICES OF THE  
PEACE FOR THE COUNTY OF MIDDLESEX.

Price 1d. or 5s. an Hundred.

TO THE  
WORTHY LABOURER.

BELOVED BRETHREN,

I BEG one only favour at your hands, in addition to the many I receive thro' you; that you will regularly attend divine service on Sundays; that you will keep the Sabbath; you will then resign every heavy burthen to Him who can and will give you rest. Attend, I beseech you: Indeed, I would oblige you, and hope to dedicate the remainder of an happy existence in this Paradise, to your interest and happiness.

Believe me, what I feel myself to be,

Your affectionate and

Grateful Brother,

HUGH JOSIAH HANSARD.

Eve of St. Peter's Day, when I was preserved in 1738; how much more miraculously since from the wiles of ambition! to be filled with love and gratitude; faith, hope, and charity.

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# A D D R E S S

TO THE

## WORTHY LABOURER.

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### On OUR LORD's PRAYER.

**W**HOSE Prayer? Think a minute on this.  
Your Creator, Author of the Heavens,  
Sun, Moon, Stars; this Earth; of Man, the  
Father of all, in every age and clime.

*The Heavens declare thy glory, Lord, and the  
Firmament sheweth thy handy-work.*

Pray, as Jesus Christ taught, only 4 minutes  
out of 1440, on rising to happy labour, and going  
to sweet rest.

*O U R Father, which art in Heaven, Hal-  
lowed be Thy name: Thy kingdom come:  
Thy will be done on Earth, as it is in  
Heaven: Give us this day our daily*

*bread: Forgive us our trespasses, as we forgive them that trespass against us: Lead us not into temptation; but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.*

This may be divided into ten short sentences; on each of which I will beg leave to subjoin a few words.

1. *Our Father.*
2. *Which art in Heaven.*
3. *Hallowed be thy Name.*
4. *Thy Kingdom come.*
5. *Thy will be done on Earth, as in Heaven.*
6. *Give us daily bread.*
7. *Forgive us sins, as we forgive Brethren.*
8. *Lead us not into temptation.*
9. *Deliver us from evil.*
10. *Thine is the kingdom, the power, and glory.*

In considering of this wondrous production, I beg that humility and gratitude may guide me, to lay before you the mighty blessing with true simplicity, so as that all may understand.

To pray, is the noble privilege of Man; to be taught to pray, an amazing gift; a light to steer

steer by, or lighten us thro' this world. O happy Man! happy Labourer, who will pray and resign every heavy burden, by having no will; but accepts of the most loving invitation of the Author of this Prayer:

*Come unto me, all ye that are heavy laden, and I will give you rest. Ask, and you shall receive.*

Let me humbly think for you, and attempt to shew what has been done for Man. All has been given thro' Jesus Christ! and is summed up in His Prayer.

1. *Our Father.* The first impression strikes us with a grateful awe and filial obedience for such an Author and Protector, stiled by such an endearing tie and connection, which every parent and child understands.

2. *Which art in Heaven.* The place of residence, from whence this Father, this Creator of all, beholds every Son of Man; an incomprehensible I AM, not to be thought on, or named, but with the most deep adoration and pleasing gratitude.

3 *Hallowed be thy Name.* Observe, my dear Brethren, our Lord never once mentions the

name in this full and comprehensive, tho' short Prayer, where every want of Man is duly considered and provided for: in which he must have had an eye to the Third Commandment; for He came to fulfil, not abolish the Old Law.

4. *Thy Kingdom come.* Acknowledging our happy expectation, and waiting for the Kingdom of Heaven; that tho' this earth is strewed with innumerable beauties and comforts, the harmony of birds, the lowing of oxen, the bleating of sheep, and thousands of delightful scenes, all praising their Creator; yet they are nothing compared to the joys of Heaven, which eye hath not seen, ear heard, nor can the heart conceive. O let us take His word for this! He who formed the eye, ear, and heart; He who bequeathed us love. O yes! let us humbly and gratefully wait for this Kingdom.

5. *Thy will be done.* O what a loving Father! to lead us to His Kingdom without a will, taking from us pride, every burthen, every desire, but that of obeying, thro' this divine Prayer; for we must ask, and in such words only as we are taught by Jesus Christ: *When ye pray, pray thus.* Was ever bounty so great, as to give *all*, without

without one desire, one will ? to resign wife, husband, children, and health, as the sole property of the Giver, yet enjoying them with grateful temperance. A Christian may so obey, may so watch and pray, as to let *Thy will be done*. It *must* be, my Brethren. It *ought* to be. O think of our unworthiness ! of our pride ! and shrink into our nothingness, unless for His mercy; repentance through Jesus Christ, and this Prayer.

6. *Give us daily bread.* Here we ask for our only want, and look to the Giver of bread. By the sweat of the brow, happy industry ! ye eat the sweetest bread ; at least, very sweet. But, let us not contend for the sweetest, but for enough, and some to give the hungry, the sick ! The widow was rich in love ; so may you all.

7. *Forgive us our sins, as we forgive Brethren.* Man is full of sin ; he must err ; he must trespass ; but, we have a Father which will forgive, if we ask, and if we forgive. Think, my Brethren, and we cannot hesitate to forgive and love sinful Brethren ; O think, of our telling Our Father we do forgive. *As we forgive them that trespass against us.* These are plain, clear

terms to every understanding. Let us not tell a lie on our knees to Omnipotence, the maker of the ear. Let us forgive, and rather pray for, our thoughtless enemies, humbly endeavouring to imitate Jesus Christ ; who, under excruciating sufferings from proud Man, prayed, *Father, forgive them, for they know not what they do.* What an example of love ! Can we be grateful enough ? We must sing incessant praises and thanks, even under heavy labours, toils, and sweats, if we *think* on those things ; on those miracles wrought for Man !

8. *Lead us not into temptation.* This shews us the necessity of prayer ; our nature requires, demands it. Let us obey, without proudly enquiring why or wherefore. We cannot be safe ; we cannot obey, without asking, without praying. Prayer is food for the soul, as bread is for the body. This Prayer of our Lord's will fill the soul ; will

9. *Deliver us from evil.* Our Father will deliver us, *if* we ask ; from the great and heavy evil (the only evil, I may say) of disobedience to His will ; all other evils (as Men stile them) produce

produce harmony and good. Our sufferings and losses are gain to our children ; for

10. *Thine is the kingdom, the power, and glory.* Here we are finally taught (by Jesus Christ himself) that the Kingdom of Heaven, the residence of Our Father, is the object, the end we are to have in view, which must lighten our burthens. The power and glory are also thine ! Thine, the miraculous (happy incomprehensible !) power, which created and formed Man to love ! Thine the whole of the glory of such stupendous work.

Amen and amen ; for ever and ever.

### ON

## OUR LORD's SERMON.

*BLESSED are the poor in spirit.*

*they that mourn.*

*the meek.*

*they which hunger and thirst after righteousness.*

*the merciful.*

*the pure in heart.*

*Blessed are the peace-makers.*

*they which are persecuted for righteousness sake.*

We all, sure, wish to be blessed. It is happiness extreme to be blest by our Creator. Think with me, my dear Brethren, by whose labours, under our Father, I partake of such delicious repasts, and all the comforts of existence. I must acknowledge my vast obligations to you, and shew my gratitude by painting your use and consequence in life, particularly when you own a Creator, an Heavenly Father, under whom you act, by praying as you were taught. Be just, by rejoicing at your happy lot ; for industry produces most sweet bread. Listen to a real truth, as painted by David :

*The Hosts of God encamp around  
The dwellings of the just ;  
Deliv'rance he affords to all,  
Who on His succour trust.*

There are none more just than the Labourer, who prays to, and owns an heavenly Father. There are not happier dwellings on earth, or greater Saints, than they who labour and fear the Lord.

*Hear*

*Hear him, ye Saints, and you'll then*

*Have nothing else to fear ;*

*Make you His service your delight,*

*He'll make your wants his care.*

You will then attend divine service on Sundays, and hear of miraculous truths with grateful hearts. Keeping His Sabbath ; what a recreation ! what a repast after six days labour ! You will then hear of your Saviour's Sermon, where he points out to poor Man what only can produce blessings here, and in Heaven. Take His almighty word for it ; yet humbly examine and think of what He requires of us, Justice and mercy ; to love every Brother ; to judge of none ; to look to self alone. Is this difficult ? Yes, very difficult to sinful Man, without prayer ; without His Prayer, owning our happy dependent state on the Father of all mercies. Endeavour to be

*Poor in spirit*, that you may gain the Kingdom of Heaven : to be gratefully content, not covetous of any good but what your industry can produce. Above all, not to be curious or inquisitive into divine mysteries ; but to receive

the knowledge lent with an awful adoration, loving every Son of Man.

*To mourn;* that you may be comforted. None can taste of true comfort, who do not mourn, who have not felt affliction, sorrow for their own sins, or pity for those who suffer; mourning with those who mourn, attempting their relief. This must produce delicious comfort. Try, my Brethren, examine your heart on your return from a sick neighbour. But, the Almighty's word needs no proof. O that you would consider! and be

*Meek;* for they shall inherit the Earth. Let us examine what is meekness. An oath, for instance, cannot come from a meek man. Meekness is the reverse of pride, having a will, positive, finding fault; never obedient, submissive, or grateful for enough. This is a difficult virtue for proud, sinful man to possess; therefore few enjoy the earth, which is the true inheritance, by eating of its fruits with *gratitude*.

*Q* let us hunger and thirst after righteousness, for they shall be filled.

By watching and praying without ceasing; that is, having a fixed eye on Our Heavenly Father

ther and Saviour Jesus Christ, endeavouring to please and obey His will, by a cheerful diligence in labour, to produce His gifts, corn, wine, and oil, clothing, and warm habitations. Milk, butter, beer, and honey, are delightful substitutes for wine and oil in our climate. O happy labour! to produce such luxuries from materials lent us by a fond Father. Yes, He is all merciful to those who hunger and thirst after righteousness, and attempt to obey and submit to His will.

*Let us be merciful, for they shall obtain mercy.*

Think, my worthy, useful Brethren; O think how much we all stand in need of mercy, of forgiveness! and you will find it impossible to be angry with your Brother, or to refuse him mercy and forgiveness, however great his crime or injury. He is still your Brother, part of your own flesh, and might not have so offended, had he the same talents lent him, the same opportunities to seek the Lord, and to hunger and thirst after righteousness. Think, my Brethren, of our Saviour being murdered by Man. O think of His Prayer for these thoughtless Men!

*Father,*

*Father, forgive them, they know not what they do.*

Can we hesitate a moment to forgive, after such an example? Besides, He who made us, who suffered for us, has told us, that blessings attend the merciful. We must be blind indeed, dead (tho' alive as to motion), cannot know what we do, if we are not merciful.

*Blessed are the pure in heart, for they shall see God.*

Such a reward, if duly weighed and considered, would make us labour and pray to be just; to be pure; innocent and harmless as doves; like little children. *Suffer little children to come unto me, for of such is the Kingdom of Heaven.* Can we be pure, if we devour too much bounties? Can it be just to put in this carcase what our children may be crying for? what thousands do really want! A drunken man cannot be just. Yet, we may feed on His bounties, taste them all with temperance and luxurious gratitude. A neglect of the Sabbath, of hearing divine worship, of hearing most miraculous truths, is the first cause of intemperance, injustice, and falling below the indolent, wallowing

lowing sow, which becomes the more useful by such natural indolence ; but, Man cannot plead one use, one good arising from his impurity. Think, my dear Brethren ; be greatly blest. We can repent of such blind, unjust folly. You can be more jolly, more gay at certain seasons, at your neighbourly meetings, by resolving not to pass the bounds of temperance.

*Blessed are the Peace-makers, for they shall be called the Children of God.*

True peace arises from love to every Son of Man, watchful of doing good, and seizing every opportunity to make others as peaceable as himself, and to procure the blessing promised by Jesus Christ. The tongue is as a sharp sword, sure to cut and wound, perhaps kill, when used intemperately with any heat or anger. Pride produces words. How peaceable, modest, and meek, to be silent on most occasions ; only saying, "I humbly think so and so ;" always recommending love and good-humour, singing merrily with simplicity of heart.

*Blessed*

*Blessed are ye, if Men should persecute and revile you, if you bear it patiently, for Jesus Christ's sake.*

You can then rejoice and be exceeding glad, and great will be your reward in Heaven ; for so they persecuted the prophéts. This is chiefly applicable to the teachers of His doctrine, so that you are not likely to endure this evil ; for lovers of Man, who are humble, meek, and merciful, are more likely to be loved and afflicted by their neighbours.

In fine, my dear Brethren, I will again humbly beg of you to consider of the Fountain and Author of these blessings ; that you will often read, or hear read, His short divine Sermon, a sure guide to every good : You may then live in peace and justice with all men, judging none, finding fault with no neighbour, but assisting all in our passage to His Kingdom, that we may live and die in charity with all men.

Volumes cannot produce good. Jesus Christ's Sermon alone will be the strongest incentive to love all, *To feed the Poor,*  
*To keep his Sabbath,*  
*To do justice, to love mercy, and to walk humbly*  
*in the way of thy life.*

Think of your consequence, your great use in life. Be humble, be diligent, and you will be the first of Citizens, the best of Patriots, and the most obedient Subjects. You will be on a par with all in glory, rank, and riches, in the vast privilege of being a true

### CHRISTIAN.

Sunday Evening, Sept. 22, 1782.

*TO do good, and to contribute, forget not, for with such sacrifice God is well pleased."*

Shall we not attempt to please so beneficent a Giver? Reflect on what we possess. How much more than Health and Bread, the first and choicest of blessings, our only real wants, could we but be just. Sure we should distribute these, where they are wanting, as much as in our power lies.

We

**We owe this.** Is there any merit in paying a just debt ? Tho' Christ has offered rewards to the merciful, as an additional incitement to pity the distressed, a considerate mind would give of his abundance from a sense of gratitude, and justice as well as mercy. It is true, the cruise of oil may never fail, and the more you give the more your stores may increase : would this add to your felicity ? In a certain degree it must ; as your adoration must increase at such a miraculous God. You could not eat more, or fare more sumptuously. *Enough* is a feast ; and he who considers the wants of others, can never gormandize or destroy more than enough. Justice, as well as mercy, forbid him, if self-love had no share in the prevention. He who possesses true charity has every blessing under Heaven : she was given to every soul. *A new commandment I give unto you, that ye love one another.* The widow possessed it who gave her mite, her all. There is not a Labourer among you who may not love as largely as the richest. Hear me, my worthy Brethren, and I will lead you to the fountain of peace and true luxury. If a neighbour is sick, or sore, if his children are hungry thereby, not one of you could or would refuse a share of your labours,

labours, a word of comfort, an old rag perhaps, a mite of any kind, which would be balm to the very soul. Enter the house of mourning, and feed on charity, which must produce temperance, justice, and a never-ceasing gratitude for enough: an awful obedience, too, under such natural calamities. We must adore the Hand who wisely chastises us in our mad, ungrateful career, devouring and coveting the Worthy Labourer's share. Poor you are not, if you will endeavour to be just, by a diligent attention, praying to God with Christ that, His will be done: To give you bread: To deliver you from evil. Pray, my Brethren, and you can want nothing. How impious must it be to want any thing when in possession of health and bread! to deny those who want! Such is our thoughtless nature. We will not consider. Let me beg of you to call your attention. Think with me. Feed the hungry; clothe the naked; give light to the blind. All of you can feed on such luxury. How gladly would you seize such a prize if in an agonizing fever, if an-hungry (a full stomach cannot know what hunger is!). Seize it, while in health. Hear me, your friend and lover, your brother. Enter the house of mourning, search out

out the hungry, visit the sick. Will this impede health ?  
 the enjoyment of one blessing ? Would not the as in the  
 most refined ear be ravished with gratitude at order to  
 musick ? the fondest parent enraptured with his everlasting  
 children ? the most ardent lover amazed at friend,  
 beauty ? O yes ! all thy gifts would appear with pray for  
 a ten-fold justice, if we received charity among you. A  
 not to an obedient creature, serving and adoring  
 his Creator. O Man, Man ! how happy may  
 thy state be ! How few do you see happy ! Should  
 we pursue the phantom ? But, how suppress our  
 gratitude for such feelings, such merciful mi-  
 racles ? It is happiness extreme to consider of  
 Man throughout ; his station here ; his mind.  
 Oh, but some are on the rack—would injure and  
 hurt others ! They cannot feel as I feel. O  
 Omnipotence, shall I dare to scrutinize the Why ?  
 I shudder at my presumption. All must be right.  
 I bow with humble obedience. Must I not re-  
 ceive love, because others cannot ? I will, as  
 Thy gift. Bless me, protect me from pride, powerful  
 Let me watch Thy benefits, and look for Thee  
 in death. Can such an offending worm dare  
 approach Thee ? O yes ! Thou hast called me,  
 invited me, thro' Christ. Can I visit eternity in  
 health,

is impeded health ? I may consider thereon. Where so well I not there as in the house of mourning ? I will visit it, in attitude and order to make the joyous more joyful ; to render with his everlasting and never-ceasing thanks. O, my amazed friend, my children ! a word for you. Let me appear with pray for you. For what ? That God may bless you among you. All wants and wishes are therein comprised. Yet I will kneel and pray with Christ.

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TO THE  
REV. DR. VINCENT,  
SUB-ALMONER to the KING.

*Gould's-Green House, Sunday, June 13, 1784.*

REVEREND SIR,

TELL me with candour (with charity you will), is it an impudent interference in me, a Layman, to attempt to promote Christian knowledge, further than by my mite of superfluous trash ? There are most able defenders : O how powerfully you painted its blessings last Thursday ! Shall I leave the cause in such able hands ? Powerful love excites me to add my mite, by representing the possibility that the King might hear you, and the Parliament the King, or the Bench

Bench of Bishops; so that one law might be obtained to oblige every parish to be so just to the Labourer, as to rear *all* their children from six to ten to Christian knowledge, which would promote industry, riches, and cleanliness. If such a law cannot be obtained, surely the Bishops, or the Society of which you are such an able Member, could print a short circular letter to every Parish-Minister, recommending and enforcing the establishing of Schools to teach *all* to read, and to lead them in bodies to divine service on the Sabbath. Let us humbly attempt to spread it at home, before we go abroad. Let Christians from Europe shew they know something of divine love, by examples from the Soldier and Seaman, that this religion is the only true one, by being more just, humble, meek, and merciful, more full of love, content, and never-ceasing happiness (the call of Nature, the object of every clime); then it will spread far and wide. But, surely, we should look first at home and behold the mote in our own eye:

*We neither feed the Poor,  
Or keep the Sabbath.*

Do

Do I complain ? Do I look with a malignant eye on human nature ? I humbly hope not. I think not. A Christian possessed of faith, hope, and charity, cannot discover a spot or blemish in this Heaven ; yet he can feed on His love. I must, by most humbly begging, thro' every means His mercy may devise, that *all* at home in this Island may have a just share of immense bounties from industry. The axe might easily be laid to the root of the *only* evil I know of in this Heaven : 1st, By rearing all the young to be Christians. Can this be stiled charity ? Was the first of views \* to the human eye last Thursday a charity ? Can Christians be so deluded, while thousands want such justice ? We are so weak ! What an Heaven has been produced from such weakness ! A Voltaire, or all the wisdom of the wise, cannot suppress Christianity : wars and rapine must have their due course ; but peace and love will reign at the last. Let us, in the mean time, spread them where we can. The Parlia-

\* Above five thousand children in an amphitheatre under St. Paul's Dome, singing praises and thanks to their Creator and Heavenly Father.

ment, on a proper application, would provide a fund to support foreign missions under the eye of your Society: one from each College would voluntarily offer; or a new College might be formed for the purpose.

I dare not have a wish or will in life, or, I would pray that you may long be a defender and promoter of Christianity; but I am, with great respect (and awful gratitude to the Author of such powers)

Reverend Sir,

Your very affectionate and

Obedient humble Servant,

HUGH JOSIAH HANSARD

I have a question of moment to ask of you, no impertinent curiosity.

F I N I S.